APPENDIX D.

MEMORANDUM.

I.

READ BY MR. VASUDEVA RAO OF CHIKMAGALUR.

The benefit of Conscience Clause for the Indians in the Mysore State.

The Government of India rightly observe complete neutrality in the matter of religious instruction in Government Schools and Colleges. So does our benign Mysore State. But there is an anomaly in the Aided Institutions of our country. In Missionary High Schools and Colleges, as well as in other Aided Institutions the benefit of conscience-clause is not allowed in favor of their Hindu, Mahomedan, Parsi, Lingayet and other pupils; while this concession is shown to *European* pupils in accordance with the provision made in Grant-in-aid Codes. By the expression "benefit of conscience-clause" is meant the liberty to participate in, or withdraw from, the act, at the time of Prayer, or of holding a religious class for teaching the Bible or the Catechism, etc., without forfeiting any of the other benefits of the school. This concession should be shown in favor of all pupils who are not of the same persuasion as that of the school authorities. Owing to this concession not being granted to the Indian pupils, these are now compelled to attend the Christian prayer at the beginning and close of school work, the Bible and Catechism classes and examination tests in these subjects, under pain of losing the other benefits of secular education. This they do much against their *conscience* and against the *free-will* of their parents and guardians. The conscience-clause that is now in force in all schools for Europeans in the different Provinces of India, as incorporated in the Madras Grant-in-aid Code is reproduced here for easy reference (Section 20 of Grant-in-aid Code, page 6).

"In schools for Europeans, it shall not be required, as a condition of any pupil being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday School or any place of religious worship; or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, to which his parent or guardian objects; or that he shall, if his parent or guardian wishes to withdraw him, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent or guardian belongs."

As the above provision is sufficiently comprehensive and elastic, we pray that it may be incorporated into the Mysore Grant-in-aid Code that is, we hear, under preparation with a slight change at the beginning, substituting the phrase, "In all Aided Schools and Colleges" for "In Schools for Europeans" so as to secure equality of treatment for all His Highness' subjects that may attend Aided Schools for instruction.

This provision is adopted in favor of all European Schools in British India, It is also introduced in Travancore in favor of all non-Christian pupils.

I quote Dr. Duncan, who was Principal of the Presidency College, Madras, in support of my proposition.

"The special temptation (in Mission Schools) is insincerity. Is it, I ask, reasonable to expect habits of reverence and sincerity to grow up in a school in which the pupils are compelled to begin the work of the day by an outward participation in the worship of a faith alien to the majority of them and utterly distasteful to many of them? * * * * * The religious instruction which the orthodox Hindu youth receives in a Mission School contradicts in numerous ways the thoughts and feelings of his family and his society. In school he is compelled, as a condition of his receiving secular instruction, to participate in, and show reverence for, a worship which in his heart he does not believe, which outside school he is accustomed to hear spoken of, it may be with despite, and conversion to which would be regarded by his

parents as the greatest calamity that could befall them and him. Were attendance at religious exercises optional, there would probably grow up more reverence for those exercises, while the young would be less exposed to temptation from their besetting sin of insincerity."

MEMORANDUM.

II.

BY MR. M. C. RANGA IYENGAR AND OTHERS.

TO—SIR P. N. KRISHNA MURTI, ESQ., K.C.I.E., DEWAN OF MYSORE.

May it please Your Excellency, the humble memorial of Representative Members for the year 1905, respectfully sheweth.

That Mysore was for a period of fifty years directly under British Rule, that the forms and the machinery of the enlightened British Administration were introduced into the State, that even subsequent to the Rendition, the British Administration serving as a model, administrative improvements have been and are being effected and that surrounded as the State is by British Territories such a policy is calculated to be highly beneficient are too well known and recognized to need proofs or lengthy arguments.

That in this progressive State with the advance of learning and development of industries new interests are coming into existence and demand special legislation. The Legislative Branch of the Government important as it generally is in the special circumstances of this State has now become a matter of paramount importance.

The establishment of a Legislative Council will secure to the subjects of His Highness the Maharaja, the advantages which are being enjoyed by their neighbours in the British Territories. [In the Native States of Travancore and Hyderabad similar Councils have been established.] Memorialists are fully convinced that under the benign rule of His Highness the Maharaja this Model State will in no respect be allowed to lag behind other Native States in a matter so useful and necessary as the formation of a Legislative Council on a sound and practical basis.

Memorialists humbly pray that a Legislative Council may be graciously established and that permission may be vouchsafed to the Representative Assembly to elect at least eight members and submit their names for the approval of His Highness the Maharaja.